42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

761 753 776 must have intervened. With reference to the former class of ailments, some of them never cause death, except if they are coupled with further complications, while in the rest the symptoms (as passing of blood in dysentery, general swelling of the body in beriberi) are considered as the visible effect of the work initiated by a spirit inside the body.

In the same way, whenever some dangerous sickness fails to prove fatal and is overcome either by the strong constitution of the patient, or by some medicine, the Isneg attribute the cure, not to its real cause, but to the superior force of some spirit in league with the shaman, or to magic, all of which has subdued for the time being or completely driven away the terrible kidney-eater, who on that account has been unable to finish the work he began.

[177 757] After what has been said here, it should not be wondered at that doctors and nurses have a very difficult time with these people, who have little or no faith in their ministrations and consider medicines as either operating through magic (in case of a cure) or entirely useless. Most of the time, however, medicines are given no credit at all, and the cure is merely attributed to the work of the shaman, whose help is always invoked, even in those rare cases in which recourse has been had to natural means.

761 753 762 Suicide (*magbanól*, "to commit suicide") must be listed in the second class: its victims are supposed to die through the action of a kidney-hunter. Suicide, however, by hanging oneself (*magpattól*) or otherwise, not by jumping into the water (*malimát*, "to be drowned"), is rare among the Isneg. I know of only one case in recent times: a few years ago a person hanged himself at Utul, but I have not been able to discover the reason. Drowning oneself would certainly be shunned by Isneg, on account of the probability of the *innát* being lost and deprived of its necessary preparation for the acceptance of the *kadudúwd* by *Kútaw*. It is universally believed by the natives that the relatives of a person who died by drowning, whether voluntary or accidental, will continually dream about him at night; this seems to be a kind of revenge on the part of the deceased, probably out of spite for encountering so many difficulties on his way to the other world. That is one of the reasons why the Isneg so sedulously try to find the body of a drowned person even for weeks at a time; if the body is recovered and buried, no such dreams affect the relatives of the deceased.

Ne Banan Nga Barrio

HOW THE BARRIO OF BANAN GOT ITS NAME

(Bayag River Dialect)

103
762

——*Ito nona ñga aldao owad da na maguagi nag-gangan da adi Arranggit se Sigodan.*

——Long, long time ago, there lived two sisters whose names were Arranggit and Sigodan.

——*Ngam ito Sigodan magsirap mahacabcabanan tungal ñga atan awan na wen no magkinin.*

——One of these women, Sigodan, kept on sneezing and sneezing, wherever she was, or whenever she moved.

——*Ngam igid ñga babay awan waya ñga magpanatang-ñgam no mahabanan Magaloa.*

——But that woman was known to have no cold. When she sneezed, her tears would fall and keep her busy wiping them.

——*Owad isa ñga gidam sissa ñga nabona ito batayda. Ngam damdaman na pe to pinaggiyanna.*

——It was one afternoon when Sigodan was left alone in the house, solving the discomforts of life.

——*Caneno nolao ñga nangdandandem ito paciganan na nangala a battat sinala ñga nagpattal.*

——Because she was tired of her discomforts, which would continue throughout her life due to the misfortune which she had, she took some split rattan and tied the rattan around her neck tightly.

103 762 ——*Itonin natay. Caneno umbet to agina ñga Arrangit dinañgan na la ñga natay.*

——As the rattan was tied tightly around her neck, she died. And when Arrangit arrived in the morning, she found her sister dead.

——*Apoc ta ammo ne Arrangit ñga nagbanal to agina tanggal ito ahababanan na ne ninagan na to barrio a banan ay panda iyan ay attan kam.*

——When Arrangit found her sister dead, she could think of nothing which would make her commit suicide if it was not on account of her misfortune and discomforts in life due to sneezing without having a cold.

——*Iyanin ya ñga gan na ipid ñga lugar rin ay Banan.*

——Since that time this settlement has the name "Banan" (which means in the dialect "always sneezing without a cold.")

HOW NAGBABALAYAN GOT ITS NAME

(Apayao River Dialect)

600 ——*O, attan kano may kina ñge Magsikam, se Naggenawdan, napan da ñga nagsapol ka nalawag ñga tannap ñga pagbalayan da. O, napan da ñga ñgokano daya dwa nagataca ñga nakadacdac pando di da nakasmac ka nappia panang ñga kua tannap. Iddi ñga tannap ay addu ñga babalay ñga—may awan ñga tulay. O, hidam mclañgin ay awan da pikam ma kinnan nang ga-*